

# The Inquirer.

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### CONTENTS.

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Thoughts on the Census. H. L. Jones, M.A.  
A Visit to a Hawaiian School. F. S. Goodhue, B.S., M.D.  
The Shadow of the Reality (Story). Rupert Holloway.  
Heroes of Faith. Albert Thornhill, M.A.  
Arcady and the Arcadians. W. G. Price.  
A Teachers' Symposium. F. Roberts.  
Notes for Teachers.—XII.—XXIV.  
Human Power. A. H. Biggs, M.A., LL.M.  
Look Up. F. J. Gould.  
Boys and Girls of the Bible—David. H. Fisher Short.  
Six Lessons for Infants. Dorothy Tarrant, M.A.  
King Arthur. Eleanor Kennedy.  
Prayers. John Page Hopps.  
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, July 23.

## LONDON.

Acton, Creffield-road, 11.15, Rev. L. CLARR; 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. G. W. LANSDOWN.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. F. HANKINSON.  
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. F. R. NOTT, LL.B.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 6.30, Rev. A. CHARLESWORTH.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Supply.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. Morning Service only.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, 27B, Merton-road, 7, Mr. W. T. COLYER.  
 Wool Green Unity Church, 11 and 7, Mr. F. MADDISON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABBEYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. W. COPELAND BOWIE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAHLAN.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45.  
 BUXTON, Hartington-road Church, 11 and 6.30, Mr. W. WALKER.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. J. WILSON.  
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
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 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.  
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.  
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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	455	CORRESPONDENCE :—		FOR THE CHILDREN . . . . .	463
THE LIBERAL CHRISTIAN PULPIT :—		Definition or Devotion . . . . .	461	MEMORIAL NOTICE :—	
The Crown of Thorns . . . . .	457	The Next Step in Liberal Christianity . . . . .	462	Mr. Hugh Atkins, J.P. . . . .	464
PRESENT-DAY PROBLEMS :—		Willaston School . . . . .	462	MEETINGS AND SOCIETIES :—	
The Feeble-Minded.—II. . . . .	458	Training Institute for Domestic Service . . . . .	462	National Conference Union for Social	
LIFE, RELIGION AND AFFAIRS :—		The Ministerial Fellowship. . . . .	463	Service . . . . .	464
Thackeray the Novelist . . . . .	459	BOOKS AND REVIEWS :—		NEWS OF THE CHURCHES . . . . .	465
Summer Swoon . . . . .	460	The Saint of Siena . . . . .	463	Announcements . . . . .	467
		A Visit to a Gnani . . . . .	463	NOTES AND JOTTINGS . . . . .	467

\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

## NOTES OF THE WEEK.

ONE of the most successful enterprises in connection with the Coronation festivities has been the visit of the parliamentary representatives of the Overseas Dominions. Men of various parties have mixed together freely under the cementing influence of a common patriotism, and the programme of meetings and visits has been arranged so as to give a large measure of insight into our social and industrial problems. At the farewell luncheon given by the Government at Hampton Court Palace on Monday the Prime Minister said that their visitors might carry away with them to the distant parts of the Empire two abiding impressions. First, whatever pessimists and cynics might say to the contrary, this Mother Country, the home and centre of the Empire, was not yet moribund. Wherever they had been they had seen abundance evidence of vitality and progress—he would not speak of politics—in the social, industrial, and all other walks of their common life. Next, and not least important, he was sure they would all go to their various Dominions and Colonies with the feeling that there was an identity of ideal and aim between the different parts of the British Empire which, quite independently of political parties, constituted an abiding safeguard. Co-operation and sympathy, freedom and unity, local patriotism and Imperial loyalty—these, he thought, might be said to be the characteristic features of the British Empire.

MR. BALFOUR followed in the same strain. Their visitors might learn from the events of the last few weeks that there were questions outside party and beyond party—that,

whatever their differences, there were behind those differences great ideals in which all might share. He associated himself with what the Prime Minister had said about the essential vigour and vitality of every part of the Empire. We were not a decadent Empire, and this was not a decadent part of the Empire. We in the Motherland had borne, and were ready to bear, all the weight and all the responsibilities belonging to our position, and knew that there was an ever-growing sentiment in every part of the Empire that we should not bear that burden alone. There was a common aim in which all the elements of this great whole were equally interested. All were prepared to bear their responsibilities; all were prepared to bear the burden, and all would equally profit by the result.

\* \* \*

THE Rev. J. M. Thompson, Fellow and Dean of Divinity, of Magdalen College, Oxford, has won some of the celebrity of the writers of "Essays and Reviews" by his recent book on "Miracles in the New Testament." It is being widely discussed, and threatens to arouse considerable opposition. Last week the *Guardian* published a letter of protest drawn up by a body of clergy in the diocese of Norwich, which has been addressed to the Archbishop of Canterbury and the Bishops of Norwich, Winchester, Gloucester, and Oxford. "It appears to us," the letter states, "in the highest degree scandalous that such opinions should be professed by a priest of the Church of England whilst still exercising his office as a commissioned officer of the Church." It then proceeds to pay lip-service to liberty of thought in the following sentence: "We have no desire to see scholarship fettered, or reasonable freedom of criticism within the Church disallowed." The limits of "reasonable freedom" have apparently been reached when conclusions are not assumed before investigation begins.

THE Bishop of Norwich in his reply shows more of the temper of the schoolmaster who believes in drill, than of the scholar who believes in thinking. He confesses that he has not read the book, and that it is an unsatisfactory proceeding to judge it simply by the series of extracts which have been submitted to him. He then writes a short homily on clerical obedience, and deplores the fact that in matters great and small many men claim to be "a law unto themselves" in the interpretation of the requirements and the doctrines of the Church of England as set out in the Prayer-book, Creeds, and Articles. "My old experience as a schoolmaster," he adds, "has taught me that the difficulty of asserting discipline in some special case becomes enhanced when toleration has been allowed or claimed for other irregularities, though less serious." Finally he describes Mr. Thompson's book as "misguided," though he has not read it, and warns the signatories of the danger of giving it "an undesirable notoriety."

\* \* \*

THE controversy raises several matters of the deepest importance. It brings men of breadth and intelligence face to face once again with the ethics of subscription. On the other hand, it sets an alternative very clearly before the Church of England. Either it must recognise itself as a living Society with a power of self-determination under the guidance of an expanding religious and ethical consciousness; or it must yield to the metaphor of the drill-sergeant and the schoolmaster, so dear to the heart of a monarchical episcopate, and allow the small group of bishops, many of whom have had no special training to qualify them for the task, to dispense the clergy from belief in Jonah's whale and to insist upon a literal acceptance of the miracle at Cana of Galilee. To accept the latter alternative is to abandon the reasonable guidance of the living Spirit of Truth for the hard and unyielding methods of a theological autocracy.



In a long letter to the *Nation* last Saturday, on "Protestant Heretics in Prussia," Mr. Edward Bernstein discusses the issues raised by the condemnation of Pastor Jatho by the "Spruchkollegium" of the Prussian Church, and his consequent deprivation of the rights and status of a minister. He pleads that if it were merely a question of religious orthodoxy Herr Jatho and his friends might be left to worship in their own way outside a church with which they are no longer in sympathy. But the serious question of civil rights is also involved. The Evangelical Church of Prussia, as he points out, is an established civil institution, endowed with a large measure of compulsory powers. Children must receive instruction in one of the religions recognised by the State, and parents are not allowed to withdraw them from Catholic, Protestant, or Jewish teaching and send them to classes organised by independent bodies. It is this fact, and an inherited dislike of separatism in religion, which complicates the situation, and makes Herr Jatho and his friends so tenacious of their rights within the State Church.

\* \* \*

ALL our sympathies are naturally enlisted on the side of the persecuted. We believe in freedom as the condition of growth into larger truth and a more spiritual Christianity. But we doubt whether the "Spruchkollegium" could have come to any other decision without abdicating its judicial functions. It has to administer a law which it did not make, and it was impossible for it to hold that Herr Jatho's teachings, to which he adhered with a clearness and decision which did him all honour, are in accord with the conditions of ordination or the special teaching of the Church. This being so, he and his friends would do well to accept the inevitable and to pledge themselves to a life-long struggle for freedom. They have to fight the same battle as the Nonconformists in England fought and won for civil and religious liberty. It will mean loneliness and poverty and suffering. They must educate their children in their own way and take the consequences. They must refuse all official positions which they cannot hold without a sacrifice of conscience. If need be they must resist unto blood, recognising that there can be no larger privilege for the souls of men, unless the price is paid in martyrdom. The victories of spiritual freedom have been won in this way in the past, and men have grown great under the stern discipline. We see no reason to suppose that it can be otherwise in the religious life of modern Germany.

\* \* \*

At the opening of the annual conference of the National Association for the Prevention of Consumption at Caxton Hall,

Westminster, on Wednesday, Mr. John Burns made the important announcement that the Government accepted the recommendations of the recent Royal Commission in regard to the sanitary control of our milk supply. A Milk Bill was essential and urgent, and steps would be taken as soon as possible to place the milk and dairy industry of the country on a clean, sound, and healthy basis.

\* \* \*

At the same meeting Mr. Burns justified his own optimism by quoting a series of facts and figures bearing on the steady decline of tuberculosis and its attendant evils. In the last ten years in England and Wales tuberculosis had diminished 19 per cent., in Scotland 24 per cent., in Ireland 24 per cent., in Germany 18 per cent., in London 30 per cent., in Berlin 24 per cent., and in Paris only 3 per cent. It was comforting to them as Londoners and Britons to know that where two died in London of tuberculosis three died in Berlin and five in Paris. He wanted, however, the two other cities to share their immunity from the same complaint. There was no royal road in fighting tuberculosis, and it was interesting to note that just in proportion as tuberculosis had declined in the last ten years the general death rate had almost similarly declined.

\* \* \*

DR. DU BOIS, who is in London as a delegate to the Universal Races Congress, gave an important lecture on the Negro Problem at the Royal Society of Arts last Tuesday. It was a penetrating sociological and economic study, in the course of which the lecturer described the difficulty in the United States as but "a local phase of the vastest and most insistent problem which faces the world to-day, the problem of humanity against the world-old tendency to reduce human labour to the lowest depths in order to derive the greatest personal profit."

\* \* \*

WITHOUT under-estimating the gravity of the difficulties, Dr. du Bois spoke with confidence of the future. There were, he said, economically speaking, three rays of hope. First, unless the white labourer is a bigger fool than he has been in the past he is going to realise that the degradation of a great group of competing labourers means his own degradation and the loss of much of the ground gained in the great battles of this century. Secondly, the American negro himself cannot be kept down. Of physical virility, hard work, and dogged determination to force the gates of civilisation there are few such examples in modern history, and in the long run these must tell. Finally there is a large and growing feeling among the better class of Americans that the American stand on the colour question is retro-

grade and reactionary and is putting America in a false light before the world and spoiling its ideals. Leading Americans, aided by prominent negroes, have formed an association for the advancement of coloured people, to study the problem of racial contest, and to spread a broader and higher view of the duties of groups and races of men towards each other.

\* \* \*

THE death of Dr. Hermann Adler, Chief Rabbi of the United Hebrew Congregations of the British Empire, removes an interesting and picturesque figure from public life. He combined, like Cardinal Manning, a strong instinct for ecclesiastical rule with a fine devotion to the common good. The rapid influx of foreign Jews into the East-end of London created problems which put a severe strain upon his physical powers and taxed the resources of his spiritual diplomacy to the utmost. As a Jew he was consistently orthodox with no sympathy for "Modernist" tendencies. Now that his masterful hand has been withdrawn many difficulties will arise, and it remains to be seen whether the conflicting tendencies which have developed within English Judaism can be held together any longer by a method of central control.

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THE Wesleyan Conference has been in session at Cardiff during the past week. An important discussion took place on Monday on the basis of Church membership, when the following resolution was carried:—"All persons are welcomed into membership in the Wesleyan Methodist Church who sincerely desire to be saved from their sins through faith in the Lord Jesus Christ and who seek to have fellowship with Christ and his followers in this particular command." Apparently this resolution means the withdrawal of the Class Meeting from the central position which it has occupied hitherto in Methodist polity. Sir R. W. Perks pointed out that during the year 20,000 persons had "ceased to meet," and 10,000 could not be traced, having dropped out through removals. In eighteen years 540,000 people had been in and gone out of membership, and there were 200,000 children in their Sunday schools over 15 years of age outside membership.

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THE best use of centenaries is to silence the voice of criticism and to stimulate fresh interest in the great lives and noble books we are in danger of forgetting. We hope that this will be the effect of the centenary of the birth of Thackeray, which occurred last Tuesday. We are not concerned with the question whether Thackeray was a cynic, or whether he invented the snobbish type because he was a snob himself, or whether we are to make allowances for him because by the accident



of birth he was a Victorian. We know that he wrote books fitted to endure, rich in vital power, close to the hidden springs of action and the fountain of tears. The best compliment we can pay to his memory is to read him, and if there be a shortage of time for such leisurely transcripts from life, to sacrifice any six of the most widely-read novels of the day to "Esmond" or "The Newcomes."

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PROFESSOR A. E. ZIMMERN gave a brilliant lecture on "Ancient Greece and Modern Democracy" at the Summer School of the National Conference Union for Social Service at Oxford last week, in which he dealt especially with the problem of the Civil Service and the problem of the Crowd. The Greek democracy, he said, was not a set of political institutions, but the expression of a social system, and the most important part of it was the spirit with which every citizen regarded his city. There was absolute social equality between different sections. There was an extraordinarily vigorous public opinion, and diffused interest in public affairs. Public work was also much more attractive to them than it was to us to-day. Hence the citizens were a body of political half-timers. Greece got over her civil service problem by employing amateurs who held office in rotation. The modern democratic thinkers unduly narrowed the conception of democracy when they laid all stress on voting. A really democratic community was one where every citizen did some little public work. We wanted to devise some machinery for bringing the people who were experts, the Civil Servants, into relation with the plain man, enabling them to work together, and to be actuated by the same spirit. That process was now going on, and it was a most hopeful sign.

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Turning to the problem of the crowd Professor Zimmern expressed his conviction that trying to solve it by taking all emotional enthusiasm out of politics was hopeless; they must try and keep this enthusiasm and excitement, and endeavour to raise it to a higher level, putting more of the emotion of religion into the working of our political institutions. All could do that by feeling their individual responsibility, and by using good, not base, arguments, and putting their appeals on high and not on low lines. It was only by developing voluntary associations, which maintained the traditions of private life, and bringing them into public life that they could get over the danger of great collective impulses which swept us off our feet. Democracy was not a system of government, but a spirit in public affairs, and he thought, in spite of its enormous difficulties, it was by emphasising its moral side that they could save it from some of the dangers that encountered it to-day.

## THE LIBERAL CHRISTIAN PULPIT

### THE CROWN OF THORNS.\*

BY THE REV. K. H. BOND.

NOT once or twice in the history of the world have the symbols of contempt been turned into signs of honour. The thorn-crown of the crucified Jesus is the token of a world-wide influence, a sovereign power such as no monarch ever brought to bear upon hearts and minds of men. It would be interesting to know how that crown came to be where it was, ready to the hands of those who were making holiday with their poor captive. How had it come into that judgment hall, ready to play its part in the regalia of this king? Could anything better have been found for such a brow as his? He loved nature so passionately. Its flowers and its thorns had been woven into his teaching. Solomon in all his glory was not arrayed like one of these. The crowns of other kings had been fashioned by the art of man, painfully, proudly, visibly. His, in the hands of nature, without hammer stroke, had come into being by the mysterious power of life. "They put a reed in his right hand." His sceptre, too, was of the right kind for such power as he claimed, such weakness as he came to sanctify. Where had it grown, that reed once shaken by the wind? Perhaps his eye had fallen on it somewhere by the brook Kedron as he crossed over to his accustomed place of prayer among the olives. And now they smote him on the head with it—and now they thrust it into his unprotesting hand, his hand who came to teach them the end of life was to bind the bruised reeds of humanity! Sometimes the irony of history is very splendid and appropriate, and the passing years justify it. The wreath of thorns and the reed are seen to be the proper symbols of those truths whose application to life has gathered us together in such a Conference as this.

For when we ask ourselves why they crowned him with thorns and put a reed in his hand, the answer is clear. He claimed kingship, but he was weak. He would not strive nor cry. The sword, for him, was worse than useless. He loved broken reeds more than the spears of the armed men. He saw round him a multitude still dominated by the idea that might was right, and the strong men the men to "win through." The blind worship of brute force, then as now, seemed the only worship which was practical, effective. Life is a battle, and the battle is to the strong. And though the verdict of the heart is given against the resulting bloodshed and tears, what else is there but the strong right arm to enforce "the good old plan, that he should take who has the power, and he should keep that can"? The reed must always break. It is the club that answers. There is a Hindoo proverb: "The man who holds the bludgeon owns the bulls." The "practical" philosophy of life, the

world over, is illustrated in such sayings. To succeed you must use force, your appeal must be to men.

But this gentle, quiet soul, preaching a universal kingdom, laid his hands on little children, addressed himself to women, called to his aid men altogether lacking in force, made no effort to draw over to his side the powers of this world. He believed in being weak, knowing, in that daring word of St. Paul, that "the weakness of God was stronger than men." And so he identified himself deliberately with the weakness of God, and made it the central point of his doctrine. Thus the crown of thorns and the reed were the proper symbols of that power consummated in utter weariness when they nailed him to the cross, his throne.

Was he mistaken? Our meetings through this Conference for Social Service supply the answer. All round us we see men broken on the wheels of competitive force, and it is in the interests of these poor victims we are drawn together. The old lie that was responsible for the horrible doing to death of that so gentle Christ is still dominant. Our philosophy of life is not radically changed, nor will be till we can crown our kings with thorns, and offer them reeds for their sceptres. To lift up the down-trodden in the Christian way one must be weak. The motto of all reformers is: "Who is weak, and I am not weak?" And around us on every hand are the weak; weak in mind, weak in body, weak through the iron fetters of our industrial system. Yes, and weak by the very load of those fetters of gold that are heavier than lead. Enforced poverty is accountable for innumerable forms of weakness. Those divine possibilities that slumber in the undeveloped life of the nation's children early fade away and come to nothing. The power to be happy, in a world full of invitations to happiness, quickly shrivels. The streets of our great cities soon blast all hopes of childhood's innocent joys. How can I ever forget the hot September night in one of the plague spots of London, when it was my privilege "to be weak"? It was half-past ten, and suddenly there fell on my ears the voices of tiny children engaged in happy confidences under my windows. They were mere mites of four or five, and somehow had slipped away to my doorstep for a last game together. Then from the adjacent public-house strode the mother, and with frightful oaths drove them before her to some frightful "home," where they would sob themselves to sleep on their bed of rags. Was it strength or weakness that had doomed them to this fate? Strength! Man against man, striving each for his own victory, those who are weak "go down" in the economic struggle. For their due consolation we offer them the gin shop, and the union, and the asylum.

And so for us who have learned Christ there is offered the other way, the way of weakness. Not by might, nor by strength, but by all gentleness, meekness, and the wisdom that is at once peaceable and just can the broken reeds be bound. For rich and poor alike there is needed another law than the law graven on stones. The spirit of the Master must penetrate our politics, and the weakness of Christ introduce the Kingdom of the Father; "for he was

\* An address delivered in the Chapel of Manchester College, Oxford, on Friday, July 14, at the close of the Summer School of the National Conference Union for Social Service.



crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you."

It seems impossible that this thorn-crowned truth can conquer against the loud, strong powers it seeks to confront. And yet, thank God, we do not labour without hope. Signs of conquest, like a faint dawn, presage the day of Christ. Childhood is coming into its own. Old age and poverty are finding that there is a power at work to legislate on their behalf, a power that will surely and steadily drive back the entrenched wrong and bring it to nothing. Upheld by this conviction, that the crown of thorns will blossom yet about the brows of the Christ and his fellow-sufferers, we go back to our efforts undismayed. The crowns of temporal power will turn to dust. The crown of thorns is, after all, a crown of life.

## PRESENT DAY PROBLEMS.

### THE FEEBLE-MINDED.

BY MISS MARY DENDY.

#### II.

COMING next to the question of child-neglect and under-feeding: there is an unfortunate tendency here, as in other matters, to put the cart before the horse. People have been anxious to prove that want of food will make a defective child out of a normal one, or that under-feeding in the parents will produce mental defect in the children. As to the latter point, it seems to me answer enough that these children are found in as great numbers amongst the very rich as amongst the very poor. And they are a very pressing problem in Australia and New Zealand, where under-feeding does not exist as it does in the Mother Country. Even in our town of Manchester we found this exemplified. We did not find the largest proportion of defectives in the poorest neighbourhoods. On the contrary, when we came to deal with the poorest school of all—the industrial school at Mill-street—we found no defectives there at the time of our examination, now twelve years ago. Since then there have been four defectives in Mill-street; a very small proportion amongst the lowest, most degraded and most neglected children of Manchester.

As to the latter question, that of the under-feeding of the children themselves, I am permitted to quote from a letter written to me by Sir Clifford Allbutt. He says: "That they (feeble-minded children) can be manufactured by physical deterioration is ridiculous; no such case can be produced. If a slightly feeble-minded child be made worse by bad conditions, recovery under normal conditions to such capacity as he was born with, will ensue. By breeding only is this variety of man continued. One cannot say, if the idiot variety were eliminated by detention, that this or some other might not spontaneously re-appear. I daresay it might. I am sure we could not manufacture it by mere miseria."

Dr. Clouston says: "Every human brain has from the beginning, through heredity and innate capacity, fixed limits of power in all directions, beyond which no efforts, no teaching, and no favourable environment will make it any stronger and more powerful."

That is as much as to say that the brain which is defective at birth will be always defective. It does not in any way excuse us from making sure that every brain is educated and developed up to the fixed limits prescribed by nature. We are still very far from that, either for defective or normal children.

The fact is that under-fed children are dull and stupid, and so are over-fed children and children who do not have enough sleep; but they are not, because of their under-feeding or over-feeding or lack of sleep, defective in intellect. Under-feeding is a result and not a cause of weakness of intellect. You cannot make parents who are themselves below the average in mental capacity see, or if you make them see you cannot make them remember, that their children require to be clothed and fed and kept warm and clean, not just now and then, but every day and always until they are able to take care of themselves. Here is a case in point, taken from the police news in a daily paper:—"Thomas and Alice Brown were charged with the manslaughter of their child, aged thirteen months, and also with neglecting her in a manner likely to cause her unnecessary suffering or injury to health. The officer of the National Society for the Prevention of Cruelty to Children prosecuted. The husband was a hard-working man and earned 26s. a week. A nurse described the wasting away of the child and the offensive conditions under which the prisoner lived. The children washed themselves, except a child of four; it went dirty, dirtier than the others. A doctor gave evidence as to the filthy condition of the room and the child. The husband gave evidence that his wife had been put away three or four times *because her head was weak*." Does it not seem almost inconceivable folly that such a woman should not, as the phrase goes, have been put away altogether?

Lately I took this cutting from another paper:—"M. A. T., a single woman, was charged with neglecting wilfully five of her children. Superintendent B., who prosecuted, said that the woman lived at—, and she had six illegitimate children whose ages ranged from eighteen to three years. In addition there was a baby, fourteen months old, which was the daughter of the eighteen years old girl. All the children were mentally afflicted, badly clothed, and in a dirty condition. For years the family had occupied a two-roomed cottage, and it was in a filthy state. The woman said she would try to do better, and, after the Magistrate had severely commented on her neglect and told her that serious consequences would ensue if she came there again, the Bench fined her 12s. 6d." It appears to me that serious consequences will ensue whether the woman appears again before the Bench or no.

In another case, in which we have not yet been able to do anything, but in which I am in hopes our new Children's Charter will help us, there are a deaf-mute father

and mother. The father is a congenital deaf-mute, and congenital deaf-mutism is interchangeable with weakness of intellect, and with epilepsy. The mother can hardly be called weak-minded, but she is bad and lazy. There are two little children (both with speech, by the way), eight and nine years old, who are slightly weak of intellect, and are treated like little slaves in the house. These and similar cases may be multiplied by the hundred. Occasional fines go no way to preventing the trouble, and where there is a marked defect such as deaf-mutism there are always plenty of good-hearted people to make it easy for the family to carry on instead of breaking up the house and going into the workhouse.

So when we come to the question of drink. For generations people have been trying to kill out this evil habit of excess. Every bad feature of our lives has been put down to it, and now, when a great deal of attention is being paid to disease of mind—or perhaps I should rather say to lack of mind—in our children, there is a jealous desire, on the part of some total abstainers, to make out that this also is a result of the use of intoxicating liquor. There could not be a greater mistake, and it is a very serious mistake, for we shall not help people in a trouble they have by treating them for one which they have not. Drink is most often a result and not a cause of feebleness of mind. This is now not a question of opinion, but of ascertained fact. Dr. Braithwaite, H.M.I. of Inebriate Homes, tells us that 62 per cent. of all the cases committed to these homes are insane or mentally defective, a great majority coming under the latter heading. He goes on to say that mental incompetence stopping short of insanity holds a prominent position in the causation of habitual drunkenness, "and that it is morally certain that the large majority of the cases (1,124) included in the defective section of the table started life handicapped by weakness."

Dr. Gill, the Director of the Langho Inebriates Reformatory, tells us that 60 per cent. of those committed to his care are insane or mentally defective, and quoting Dr. Branthwaite's figures as corroborating his own, goes on to say that these figures are of great practical importance, and reveal a state of affairs that has never even been suspected. He is mistaken there; some of us have, for a long time, more than suspected this state of affairs; the knowledge of it has been forced upon us in the course of our work. As a matter of fact the children of drunkards are not more liable to be mentally weak than the children of sober people. Moreover, it is quite easy to keep the weak in mind from drinking; they have not as a rule the craving for drink that will make man sacrifice everything to obtain it; they drink, as they do every other bad and foolish thing that comes in their way, because it is easier to do it than to leave it undone. Dr. Gill is quite right when he says that there is no road to sobriety for the mentally defective drunkard but that which leads to permanent detention. I must make quite clear the point upon which both these medical men lay stress—these mentally weak drunkards were mentally weak first and drunkards after-



wards. "Mental defectives," says Dr. Gill, "are not naturally drunkards, but have acquired the habit as a result of environment." Exactly so, and yet we persist in exposing them to the environment which is most likely to lead to the formation of this vicious habit; then, in the most expensive way (for the cost of inebriate homes is immense), we set ourselves to cure them of the habit, and then, when it is cured, we return them to the environment which led to its formation. A folly to laugh over, were it not so sad and bitter in its results. It may seem to be a long step from defectives' children to adult inebriates, but the adult inebriates were children once. We have got too much into the way of considering children as a race apart; we do not remember that they are the product of the last generation, and will be the producers of the next. It is by so incompletely remembering this that we do so much charitable mischief.

I have dwelt at some length upon this question of drink in connection with weakness of mind, because I am sure that no more important contribution to our knowledge of the subject has for some time been made than this definite evidence, put forward by acknowledged experts, who were approaching the history of derelict humanity from a standpoint quite different from mine and that of my fellow-workers, that drunkenness is very frequently a symptom and not a cause of weakness of mind. The relationship between the two evils is one of association and not of causation; and, by showing this, we are offering a great new weapon to those who are fighting the drink evil.

To come to the question of the unemployed. In England of late years we have had a remarkable lesson in the number of children who are leaving the day special schools. There are about 160 of these schools, accommodating between eleven and twelve thousand children. If we remember the numbers of the feeble-minded, we shall see that nearly all of them are still without even the help of special teaching. In London alone, in one year, so many as 800 have left the special schools; to these must be added those from provincial schools and those continually turned out from asylums. I think we shall not need much convincing that these form a very large proportion of the unemployed. In fact, were the unemployable dealt with, the problem of the unemployed would soon settle itself. It is not only that these children are themselves for the most part not at work, or at work only very irregularly, but that a supply of unskilled labour of this kind tends to keep down the rate of wages for all unskilled labour. Our experience in Manchester has been that the boys often get work when they leave the special school, but lose it after a short time. The best of them keep their places only so long as they can be considered boys; when it comes to a question of man's wages they are turned adrift; nobody wants them, thereafter they take casual jobs, often not having the perseverance to stick to one longer than to earn a day's food and a night's lodging. Some who are presentable in appearance, and have a good address, get place after place, but

are rarely in employment for any length of time. Undoubtedly the Employers' Liability Act has made it more difficult to find work for the defective, whose eccentricities are often numerous and very dangerous. Much might be done for these children if, on leaving school, they could be admitted to trade schools, as was suggested by the late Dr. Ashby. They might thus be trained to some one useful occupation. Many of them are capable of such training, but even then, it would be necessary to arrange for their carrying on their trade in seclusion and under strict supervision. Such schools would serve a further purpose by giving a longer period of probation and observation to determine whether a child was suffering from such a degree of mental defect as would make it dangerous for it to be at large. There is a whole class of children, generally rickety dwarfs and cripples, who appear to be defective only in the power of getting book-learning. They are not wanting in common sense. If a boy belonging to this class proved to be capable of learning a trade, it might well be that the medical man in charge would decide that he was suffering from an acquired defect, and was not feeble-minded in the true sense of the term, and that it would therefore be unjustifiable to detain him after he had learned to get a living.

With regard to consumption, there is no evidence whatever to show that it is a cause of mental defect; on the contrary, many consumptives are particularly bright and clever. It is argued that phthisis in a family, by lowering the vitality of the stock, acts upon the germ-cell and causes it so to deteriorate that in the succeeding generation it develops into a mentally defective individual. This is another case of association and not of causation; what there is evidence of is this:—Where there is deterioration of the stock it may show itself in various ways; one member of the family may take to drink; another may be consumptive, and a third may be weak of mind. This last will be the one who is most likely to have children and to pass his defect on. The consumptive and the drunkard are more likely to die before they have achieved all the harm of which they are capable. It is however certain that the weak in mind are generally weak in body also, and are, therefore, peculiarly prone, when in conditions favourable to the disease, to fall victims to phthisis. They are also unable to carry out precautions for the sake of other people, so that they spread the disease widely.

his place in every generation from the beginning of human affairs, he never occupied the world's attention so fully as he does to-day. The Victorian era witnessed the apotheosis of the novel. "Early Victorian" has become for superfine people an epithet of contempt for the ways, manners, furniture and literature of their grandfathers. Such people are made to look foolish when reminded that the outstanding names of "Early Victorian" literature are Dickens, Ruskin, Thackeray, Charlotte Brontë, Macaulay and Carlyle. Since then novelists have grown to be "an exceeding great army." Theirs is a "gift" of immense power and signification, a voice that finds its way to perhaps a greater number of hearts and minds than any other voice of our time. Novels outnumber by ten to one every other class of literature now published; they are more widely read than any other sort of printed matter, except newspapers; they are in every one's hands; they are moral and spiritual forces in the lives of hundreds of thousands whom the pulpit does not reach; whether for heaven or hell they stamp themselves on the souls of multitudes who never darken the church doors, and, indeed, on the souls of church-goers themselves. There are myriads of good people who scarcely read anything else. Novels supply thousands of readers with their philosophy of life, and are at this moment the only form of poetry and imaginative work which is popular. That is to be deplored, and yet we have to remember that really good novels, the novels which live, rest on the permanent interests of mankind, and reach the depths of the heart. It is not meant that they should be sermons in disguise, but it is their mission to create a pure, true, healthy moral atmosphere. Without a definite purpose laid down in words a novel may yet be a great teacher.

"It is not always necessary," says Goethe, "for truth to embody itself, enough if it float spiritually about and induce agreement; if, like the deep friendly sound of a bell, it *undulates through the air*." That is what we feel in the works of a great novelist like Thackeray, the centenary of whose birth was celebrated on Tuesday last—truth undulating through his novels, a high moral influence floating about, to breathe which is bracing and wholesome. To use his own words about the humorist: "The novelist professes to awaken and direct your love, your pity, your kindness, your scorn for untruth, pretension, and imposture, and your tenderness for the poor, the oppressed and unhappy. To the best of his means and ability he comments on all the ordinary actions and passions of life. He takes upon himself to be the week-day preacher, so to speak." This, indeed, was what he loved to call himself, "a week-day preacher." How many sermons he delivered from a text much older than the Christian religion—*Vanitas vanitatum*. He much relished the old epithet applied to Addison of "a preacher in a tie-wig." He was such a preacher himself, though naturally, as living in the nineteenth century, content with wearing his own hair.

## LIFE, RELIGION & AFFAIRS.

### THACKERAY THE NOVELIST.

AN apostle tells us that "there are so many voices in the world, and none of them is without signification." Among these many voices none is more potent at the present time than that of the novelist. While the story-teller has had



We may take Thackeray as representative of the novelist and his gifts, and we may do so the more readily because of all our novelists he was a preacher, a moralist to the back-bone. He was no votary of art for art's sake, no disinterested chronicler of folly or crime. He had, or thought he had, a mission to shame the world out of cant, pretension and hypocrisy. There are people who still call him Cynic. A more baseless charge was never invented. What they called Cynicism was his revolt against insincerity. Two things distinguished Thackeray, both in his life and in his works—his immense scorn and hatred of all shams and pretensions, and an immense tenderness for all sorrow, all suffering, all children, all misfortune, all goodness of heart. It is true he was a satirist, and satire is often bitter and cruel, as, for instance, the satire of Swift and Voltaire; but there is such a thing as kindly satire—the satire of Goldsmith and Lamb. Kindly satire rests on something better than that which meets the eye, it believes in humanity and its power to rise and progress for ever. Thackeray's nature was so wonderfully scornful, just because it was so deeply tender. Of course, he said keen things, and loved to make humbug ridiculous. His whole soul foamed into excitement at contact with the base and the cruel. He called himself a disciple of Carlyle, and he had, like Carlyle, an infinite loathing for all Pharisaism and unreality. He did not compare himself with Carlyle; he would have been the first to laugh at the absurdity of any supposed likeness between the playful, ironical, heat-lightening of his own satire and the lurid light, as of Divine wrath, which flamed out on many a page of the Chelsea prophet. Yet perhaps he did in many quarters more good from the fact that he had a wider charity and a greater sympathy for suffering humanity. The pathos of his writings is sometimes overwhelming. He never sets out of deliberate purpose to be pathetic; he does not, as was said of Dickens, "wallow naked in the pathetic"; on the contrary, he is quiet, simple, natural, reserved, but a single sentence is spoken and the tears rush to the eyes and our voice is choked with emotion. Every now and then in his writings some little thing is said, and for a moment we are lifted up to the third heaven. Take only one instance from "The Virginians." "The Virginians," like many of his stories, tells over again the parable of the Prodigal Son in a modern dress. General Lambert comes home in the evening bringing good news of one who had strayed into the wilderness and had been rescued by human kindness. "If Mrs. Lambert's General was an angel before, what was he now? If she wanted to embrace his boots in the morning, what further office of wallowing degradation would she perform in the evening? Little Hetty comes up, nestles to her father. Theo's and Mamma's face beam with happiness like two moons of brightness. After supper these four at a certain signal fall down on their knees, glad homage paying in awful mirth, rejoicing with such joy as angels do, for the sinner that repents."

Even in that finest of his satires—

"Vanity Fair"—how many are the scenes of tenderness and pathos, how powerfully yet how simply told, how deeply they haunt the memory and sink into the heart. But what shall be said of that masterpiece "The Newcomes"? A few days ago Lord Rosebery, speaking at the opening of the Thackeray exhibition in his old school, the Charterhouse, said: "If Thackeray in 'Vanity Fair' accentuated the criminal and the violent, and put virtue at a discount, how nobly he atoned in 'The Newcomes.' There they had tragedy sublime, the good man struggling with adversity, emerging triumphant, borne to the heavens in an unspeakable glamour of pathos. In 'The Newcomes' Thackeray displayed the heroic, the simple, almost apostolic, character of chivalrous honour which attracted the affection of every reader and remained supreme through all the pains and tribulations of life."

Thackeray had two great messages: (1) Hatred of all that was false. (2) Charity, human and divine. The world is the better, the purer, the kindlier for what he was and what he wrote. He was far more than a mere story-teller, he was a thinker, a critic, a great uncompromising moralist, a deeply religious soul, a friend of the friendless, a lover of his kind. Many are the tales told of his thoughtful, generous kindness, often touched with humour, but with humour in which was found the tear of compassion.

A year or two before he died Thackeray had written a little essay called "Nil nisi bonum"—a loving tribute to Washington Irving and Lord Macaulay, which he began by quoting with singular pathos Walter Scott's last words to his son-in-law, Lockhart, "Be a good man, my dear, be a good man." He ended it with such words as might have been written of himself. "If any young man reads this little sermon, and to him it is addressed, I would say to him bear Scott's words in mind and 'Be a good man, my dear.' Here are two great men gone to their account, and, *laus Deo*, as far as we know it is all fair and open and clear. There is no need to apologise for shortcomings, and explanations of vices which might have been virtues but for unavoidable, &c. Here are two examples of men most differently gifted, each pursuing his calling, each speaking his truth as God bade him, each honest in his life; just and irreproachable in his dealings; dear to his friends; honoured by his country; beloved at the fireside. It has been the fortunate lot of both to give unaccountable happiness and delight to the world; which thanks them in return with an immense kindness, respect and affection."

The last words Thackeray corrected in proof were "And my heart throbbed with an exquisite bliss." That was on Christmas Eve. The coming Christmas morn found him in that other room "larger than this and lovelier," to which he was ever looking forward, ready, as he himself said, "at any time to put his hand into that of the summoning Angel and say, 'Lead on, O Messenger of God our Father, to the next place whither the Divine Goodness calls us.'"

J. W.

## SUMMER SWOON.

THE Radiant Hours leave no trace of their passing upon these slopes. Bared to the blue sky all day, their bases washed by the Cornish sea, too deep ever to recede, they know no change. No one has found them worth while to till, so they have been left to the Thyme and the solitary Bee, to the Bracken and the Lizard, and to that grey Dame driven out from everywhere else, a survivor of ancient days, whose very name we forget, except in the hour of prayer, and that is Peace. She was here ere the Norman came. She was here ere Celt and Saxon closed in mortal fray. She was here ere the Roman disturbed the people of faery that crowd around the Tors; she was here before the Basque and the Brython, and upon these lichened rocks she sits dreaming to-day with sunken eyes, looking out over submerged Lyonesse and its hidden spires and minarets. Forgetful that this was a haunt of ancient peace, the present writer, continuing his habits, had brought a book into the sanctuary. "The Universe as Philosopher" was the title of the chapter opened before him. As he essayed to read a stalk of grass, weighted by a climbing beetle, bent over the page. One of the shield beetles it was, with beautiful markings on his back and wonderful prehensile appendages to his feet. Here was a disturbing interruption of the "Universe as Artist"; and so another attitude must be tried, the book being held up between the reclining head and the sky. No sooner is this attempted than one of the aeronaut spiders floats between, anchoring his flying web to the rough edge of the leaves, and the mind is chasing a new interest presented by the "Universe as mechanician." So the book must now be propped up against the rock, but right above the glaring white surface begins a little wilderness of lichen inviting the eye to wander amid its labyrinths, while on the same ledge pink stars of spurrey add glory to the grey, and the plant's growth on the almost bare slate deriving its sustenance from the powdered rock shows the "Universe as Alchemist." Before one's sight rock was being transmuted to silken petal and golden pollen, and an artist's subject. So one has to close the book. Besides, its beautiful green cover harmonises better with its surroundings. One strives no longer. The cords that tug at the heart are too many. One yields oneself up to a world that is made up half of blue sky and half of blue sea, save for an island of turf and crag between. Hardly anything stirs. Those are just white thoughts in the shape of butterflies, too light to bear the name of thoughts, that move through the fields of joy. The seagull's flight across the cone of vision wakes no wonder. The muffled boom of the waters in the caves below is more soothing than softest music lulling to sleep. One accepts all without question or discrimination. All merge in an all-comprehensive unity.

"By Plotinus" (says the philosopher of the green book) "the contents of the philosophic consciousness were refined away until it came to mean nothing but a vision of pure truth abstracted from all contents whatever." But "to be aware of truth in the abstract is to be aware of nothing,"



he adds in criticism. Yet the universe is on the side of Plotinus to-day. It is by approximation to this nothingness, by approaching the state in which all contradictions fade, by transcending thought and extension that one enters most deeply into the eternal, ineffable attributes of Reality.

The bonds of personality are dissolved. The plummet of thought sinks out of sight, down, down, to be lost in the deeps of being. Into the wide waters of Peace one is absorbed, until sea and sky become one with the dreamer. And now there is no room for joy or for tears. Everything is good. To remain so, to die, were as blissful as in the body to live. Nothing matters save to lie just for ever on the breast of God. O Silence beyond reach of any cry, O Solitude unaccompanied through the æons, O Peace that hath never been aware of pain or passion, I sink in Thee! *Om padme, aum!*

J. T. D.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### DEFINITION OR DEVOTION.

SIR,—I am sorry and disappointed that Mr. Whitaker avoids the second part of my letter so completely, which is by far the more important part of it, because it deals with his "watchword and all-uniting basis." He makes no attempt to answer my two questions there, which I asked in perfect good faith, because many, like myself, really wish to know more clearly what the inner meaning of the Free Catholic position is. I wrote out my difficulties as clearly as I could, hoping, as Mr. Whitaker says, to "get along"; but unless he attempts to meet those difficulties we shall not "get along" very far or fast. He does not mention my first question regarding the "spirit of life in Christ Jesus"; and with regard to the second, about the "heart fundamentals of Christianity," he puts me off by referring me to Dr. Drummond's great work on Christian doctrine. I asked for their meaning, not because they were Dr. Drummond's words, but because Mr. Whitaker had adopted them and identified himself with them, and I wished to know *his* meaning. If he cannot or will not tell me, will he be good enough to point out his meaning by giving me the numbers of the pages which contain it? It is not quite easy to discover this point in a book that deals almost entirely with doctrine, but which is not afraid of definition. There may be a chance of understanding each other a little better then.

With regard to the first part of my letter, I am glad Mr. Whitaker concedes one of its main contentions, that, after all, doctrine is not the only or chief cause of sectarian splits, but that it is *after* the splits that doctrinal differences have mainly appeared and been developed. But Mr. Whitaker, nevertheless, tries to save the position he took up in his first letter by saying that "these doctrinal differences were potentially contained in the chaotic ferment that afterwards gave

place to crystallised doctrinal forms." But this contention does not help the situation one little bit, unless he means us to understand that these unborn doctrinal differences were somehow the cause of the splits. We might as well say that the children of a hundred years hence, because they are potentially contained in the human race to-day, are the causes of all our problems, differences, and difficulties. Besides, how does Mr. Whitaker know that these doctrinal differences were contained in the chaotic ferment, if they had not appeared therein?

We can say that anything is hidden there if we cannot see it. There are one or two other points that need clearing up. I never said that the Puritans "were opposed to symbolism in worship," but that they came out on questions of symbolism, and this is still the truth on what one may call the religious aspect of their action. We know there are heaps of other reasons, which are given even more fully in the "Non-conformist Memorial," Vol. I., pp. 37-54 (1775), than in Principal Gordon's book, referred to by Mr. Whitaker. We know there were questions of practice, which the ejected believed led directly to the encouragement of immorality; there were questions of policy and expediency; there were questions of "idolatry"; there was a question of truthfulness in connection with the Psalter; there was the question of the exorbitant power of the Church as embodied in the canons, the question, *e.g.*, of preventing the people of one parish going to the preacher in another parish under the penalty of excommunication; and the question of excommunicating and confining in prison any that refused to attend communion after being reported to the bishop or his chancellor—"confined in gaol till they die." There were political questions of the Solemn League and Covenant, and of the vow not to take up arms against the king, and a score of other questions; but only one minor doctrinal, on baptismal regeneration. But the force of their opposition was not due to their own special doctrinal position, but to the fact that they felt that if they yielded to these demands in regard to the Book of Common Prayer they would be yielding to *sin*; and, besides regarding two items as idolatrous, and therefore as sinful, they successfully showed that so many of the other demands did lead to corruption and degeneration. Their opposition was moral rather than doctrinal, for they agreed to the creeds, and even as Nonconformist ministers they could not preach without signing the Articles of the Church. Let me say, in passing, that I entertain no disregard for symbols, rites, and ceremonies, or even pageantry. I rather like them than otherwise, and to some extent they are always necessary. We cannot do without them; but the symbol must symbolise my thought, or something that is dear to me. I cannot adopt any and every symbol or ceremony. As Mr. Whitaker says, symbols always "signify" something; and the "vast intellectual implications" "in the Christian consciousness," the Free Catholic Church is still going to "express in the living art of the communal spiritual life." I am glad to find that Mr. Whitaker admits that the "intellectual implications" have to be

expressed somehow sooner or later, even if it is only in art. But he will find that before they can be expressed in art, they will first of all have to take some definite verbal or intellectual shape. There is not much art without *ideas*. It is, as Sir Oliver Lodge says in the last issue of the *Hibbert Journal* (p. 714), when things "are really understood, they come out then into daily life. . . . They can appeal to our sense of beauty; they can affect us with emotion and love and appreciation and joy; they can enter into poetry and music, and constitute the subject matter of art of all kinds. *The range of art and of enjoyment must increase infinitely with perfect knowledge.*" And it is for this reason that I should like our churches to aim at all the clearness and definiteness that it is possible for them to attain; knowledge and truth cannot be held even "in solution" until they have been first of all crystallised. I think there will come a time when this will become more and more possible. It won't be mere sectarian or party theology, but it will be truth and knowledge. And just as there is such a large amount of agreement amongst scientists; and as there is practical agreement amongst all the Old Testament scholars of the world in their findings, so there will appear, in due time, agreement on the New Testament, and an unbiassed and unprejudiced theology in the free atmosphere of our universities based upon psychology, anthropology and other allied studies. Then we shall have new art, new music, new symbolism, new ceremonies, all worthy of the name, based on *positive* pronouncements rather than on mere negations. And union on "negative formulation" is not worthy of the name. To attack a common foe is not to be united in reality; and if the intellect can unite men only by its denials, its work is not of a very high or inspiring order, and it fails to secure real unity. But Mr. Whitaker has become so enamoured of the idea of negation and "negative statements," that it has become almost an obsession with him. "Deepest religious utterances of men," says he, "have always been, as in some sort they must always be, negative in form." Is this an excuse, because he dreads making positive religious statements? And is the statement, "No man hath seen God at any time," a "deeper religious utterance" than "the pure in heart shall see God"—is the negative deeper than the positive? Is "God is worshipped not in this mountain" deeper than the positive "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"? To say that Jesus said that the Father sends His sunshine and rain "indifferently (a negative point)" is sheer travesty of the meaning of the words, when they were meant to teach not indifference, but the positive doctrine that God loved all. And to say that the Jews flung out their denial of gods many and lord's many in their Shema, as though that "negative formulation" was all that was meant, is to fail to see the main contention of the author. It was positive, viz., to "love" their God in order "that it may be well with them and their children after them." In regard to this attitude of Mr. Whitaker's, let me quote Sir Oliver Lodge's article referred to above once more (p. 707): "Always mistrust



negations. They commonly signify blindness and prejudice. . . . They are only safe when thrown into the form of a positive assertion." But even Mr. Whitaker is bound to admit that every negative implies a positive, and so he says, "the negation would have had no meaning or force if it had not been (? for) the sharp, passionate outburst of a surging, swelling positive religious life beneath it. It was this powerful inner movement which would brook no barrier or inhibition; all must go down which threatened its native right to exist and advance. . . . The Titanic force of the modern religious consciousness has shed one by one the hindering doctrines that threatened to strangle its life," and "this same Titanic force dares," through "the voice of the Free Catholic movement," "any man at his peril to lay a new burden on the Church of God."

The "voice" may dare as much as it likes, but it will not prevent the Titanic force from trying to make itself understood, from expressing itself, explaining itself. Is life of any kind without form?

Even if the waters do rush and advance, they must do so within their banks, or if they overflow these, they will have the limitations of a yoke, or if they advance further, they will lose themselves in the definition of the sea. The "swelling positive life" may "shed the hindering doctrines"; but it is also as certain that it will produce new ones, which will be the expression of itself to the world on one necessary side of its nature. It will give itself shape and coherence in order to make itself useful to the world and make itself understood by it. It will not be a burden any more than the fleshly limitation of the body is a burden to the life within.

I must demur to the statement that the "new interpretation" drove the Methodists out of the English Church. Their "new interpretation," they felt, was in perfect accord with the Articles, and their Arminianism especially with Articles 17, 31, and the office of Communion. The great objection to the Methodists was that they were moral reformers, "these hairbrained, itinerant enthusiasts." Field's preaching was "indecent." Wesley was mad, and in most churches he and his followers were preached against, so that when Wesley tried to get them to attend the services and the Communion, they refused. When he had to build chapels of his own to preserve what had been gained, and prevent the people falling back into perdition and paganism, he began what was bound to end in complete separation.

I must also demur to the remark on the Evangelical Free Church Council. The emphasis was not only or mainly on the word Free, as meaning non-State. Equal emphasis was laid, if not greater, on the word evangelical, whereby Unitarians were deliberately excluded, and if my memory serves me rightly, Hugh Price Hughes insisted on our exclusion and on an orthodox doctrinal bond, otherwise the Wesleyans would not join the Council.

May I ask once more for a definition of Mr. Whitaker's "watchword and all-uniting basis." I should also sincerely like to know what is the symbolism he proposes to adopt, and then we may get at the thing symbolised. The Free Catholic,

hitherto, has been so vague as to appear unreal and almost chimerical. "We would (really) know what these things mean."—Yours, &c.,

E. D. PRIESTLEY EVANS.

Bury, July 17, 1911.

### THE NEXT STEP IN LIBERAL CHRISTIANITY.

SIR,—Apart altogether from the contingency whether your readers accept or reject the doctrine of the negation of doctrine as a basis of church fellowship, some of them must feel the rightness of Mr. Walter Short's suggestion in regard to some of our Church ordinances. The Church life of our community is pitifully lacking in articulation, and in nothing is its spiritual indifferentism or negativity more inadequate to represent the ideal realities of fellowship than in the basis upon which the latter is too frequently among us made to rest.

The only rite definitely recognised and uniformly honoured is the payment of a small subscription. By means of a private transaction with the Church Treasurer new members, members for the first time in their life, spring on to the congregational roll, perhaps under the minister's nose, but often behind his back. The act by which a child receives its Christian name, which is of little, if any, religious consequence, if it mean no more than getting a name, is dignified and solemnised by a special rite of baptism, but the, in any view, much more important circumstance, viz., the young person's entrance into the fold or army of the Church of God, and his thus undertaking the enormous responsibility of identification with the cause of God, is regarded as too trivial for comment or special notice in the way of solemnisation by any ceremony. The congregations seem to think that the spiritual relations may be allowed to look after themselves; they may, in other words, be neglected, and considered negligible, if the cash nexus is duly secured.

Many of us, I think, feel that here, at any rate, we need more realism in our congregational life. The Presbyterian Church has its young communicants' class, the Church of England its confirmation class, which ensure that the candidate for church fellowship recognises the religious significance of the candidature. They would never think of entrusting the whole function to a hidden transaction with the treasurer of the congregation in the church vestibule. And probably the only way in which we shall be rescued from our atomism and anarchism will be through that great hope of the future, our National Conference, and its endeavours to give some more or less impressive formulation in congregational practice to the great events in our religious life as congregations. If it can devise some discipline—spiritual, and in my view also, doctrinal—for our young candidates for church membership, it will render another valuable service to our community.—Yours, &c.,

R. NICOL CROSS.

Duke-street, Southport,  
July 17, 1911.

SIR,—I should like to commend most heartily to the attention of our National Conference Committee Mr. Short's plea for the establishment of a Board of Worship. Such a Board is very much needed, and would be most useful in promoting the beauty and helpfulness of our services. There are many men amongst us—Mr. John Harrison, to cite a conspicuous example—who are able to give valuable advice on musical and other matters appertaining to worship, and who would, I am sure, be delighted to do so; and it is a pity that their advice is not at the disposal of the churches in some publicly recognised manner.—Yours, &c.,

J. M. CONNELL.

Lewes, July 18.

### WILLASTON SCHOOL.

SIR,—Having three boys at Willaston School I should like to endorse all that Mrs. Coventry says in its praise in her letter published in your issue of the 15th inst. The examination successes are most gratifying, and show that the school holds a very high position educationally. But of even greater importance is the very high tone of the school. Only gifted boys can win scholarships, but all alike can be guided towards the formation of right ideals and sound character, and it is in this direction that Willaston seems to me to be doing so much for its boys. In addition to receiving a thoroughly sound public school education, the boys are taught to realise the duties and responsibilities of life.

The finding of the right school for one's sons is an anxious matter, and especially so for members of our free churches, who wish their sons to be educated in a religious atmosphere that is free from formal and dogmatic theology. To all who are considering this question I should like to say, "Find out all about Willaston before sending your boy to any other school."—Yours, &c.,

M. A. RUCK.

Weaving Grange, near Maidstone,  
July 16, 1911.

### TRAINING INSTITUTE FOR DOMESTIC SERVICE.

SIR,—Will you kindly allow me through the medium of your paper to most sincerely thank all those kind friends who have assisted either with money, clothing, or in any other way the work of the John Pounds House during the past year.

The new Annual Report has now been sent out, and it will be seen that through the kindness of our many friends we have closed our financial year free from debt.

During that period 51 girls have been received into the Home, having been taken from bad surroundings or great poverty, and a large percentage of these are doing well.

In every town such work as the John Pounds House is doing is needed to be done, but in few so much as in Portsmouth with its large naval and military element, and for this reason we earnestly beg for the continued assistance of all who sympathise with us in our endeavours to raise these poor girls to a higher level, and to help them to help themselves. This work is managed by a Unitarian Committee, and it is to Unitarians I especially appeal, be-



cause they so well know how difficult it is to persuade the members of orthodox churches to join us in a work conducted upon our own liberal lines. I take also this opportunity of sincerely thanking all those who kindly sent donations or articles for our Sale of Work held in April, which realised altogether the sum of £26 11s. 1d.

—Yours, &c., MARY ROGERS,  
Hon. Sec.  
John Pounds House, St. Simons-road,  
Southsea, July 11, 1911.

### THE MINISTERIAL FELLOWSHIP.

SIR,—In your report of the annual meeting of the Ministerial Fellowship there is a misprint which gives a wrong impression of the strength of the Society, and perhaps you will permit me to correct it. The membership is now 205, and not 105. The Society began in 1899 with 82 members, and in subsequent years the numbers have steadily risen thus:—84, 93, 98, 109, 120, 126, 137, 154, 169, 176, 191, 205. This steady progress is not only a testimony to the valuable work done by the institution, but is, as the last report of the Committee says, “bringing the goal perceptibly nearer; for the real work of the institution can never be perfectly done till it comprehends all our accredited ministers in its fellowship.”—Yours, &c.,

C. J. STREET.  
Sheffield, July 17, 1911.

## BOOKS AND REVIEWS.

### THE SAINT OF SIENA.\*

THE theory that the mental quality of the children of a family varies inversely with the order of their birth finds ample confirmation in the case of Catherine Benincasa. Born in 1347, she was the only genius of the family, and her mother's twenty-fourth child, one of twins. She was a child of extraordinary gifts and mightily susceptible to the influences around her, but a tomboy for all that, full of the radiant life and energy that make healthy childhood a thing of joy. She had her first wonderful vision when she was six. A better illustration of the suggestibility of the young mind could not be found than the vow of perpetual maidenhood taken by St. Catherine. She was in the atmosphere of “Holy Church.” Her parents, friends, and priests held the view, current in their day, that virginity should be dedicated to God, and doubtless the idea captured the imagination of the child as she heard it talked about, with the result that at the age of seven she had decided to become the Mystic Bride\* of the Heavenly Bridegroom.

Mrs. Aubrey Richardson has carefully studied earlier biographies and translations of the Saint's letters, and has given the present-day reader the benefit of her work in this story of the life of a woman of immense intellectual capacity, and of piercing religious insight. The most difficult work of her life was undertaken in the intervals

of physical suffering that would have shaken the determination of a person of less dominant will. The spirit triumphed completely over the flesh. She conducted embassies between Governments; she attacked the morals of the clergy; she nursed the sick and diseased poor in hospitals, and wrote to learned men on abstruse matters of philosophy, all with equal skill.

Professor Gardner has said that the spiritual literature of Italy culminated in the works of St. Catherine of Siena. She had, of course, some of the limitations of her period, but her ideas were those of a great thinker and prophet who had visions of great happenings in generations to come. Her dream of Universal Brotherhood, of the gathering up of all the nations of the earth under the banner of the Cross, the divine fellowship in the Church of Christ on earth, was the passionate inspiration of her life. Mrs. Josephine Butler ventured the opinion in her *Life of the Saint* that Catherine would have been a Protestant had she lived in later times. Mrs. Richardson does not agree with this view, and claims that St. Catherine had the distinctively Catholic temperament which she defines as “that spirit which works ever for the ranging of mankind in time as in eternity, in reality as in idea, in a corporate, organised, self-complete whole; in an army under one banner, in a society under one head.” And might she not have added—in a Church under one Master?

We cannot help wishing that the authoress had not interlarded her narrative with irrelevant homilies on the world-wide woman's movement of to-day. To talk of the “shrieking sisterhood” is to put herself rather on a level with a flighty girl at a shilling dance. A little of the humility which she commends so much in her heroine might have prevented such writing as this—“The Lord Omnipotent makes no use of such martyrs,” of whom she disapproves. And is not this a hard doctrine to promulgate:—“Woman is faithful to her destiny only when she remains a saint and a mother”? Granted that in the highest spiritual sense we are all “called to be saints,” yet are we really to believe that not one of the host of noble women who are not married is faithful to her destiny? We do not ourselves claim to be in the innermost counsels of the Almighty, but having regard to the social fact of compulsory spinsterhood we doubt whether the Lord Omnipotent can intend motherhood to be essential to the fulfilment of every woman's destiny.

A VISIT TO A GNĀNI. By Edward Carpenter. London: George Allen & Co., Ltd. 1s. 6d. net.

SOME chapters dealing with Indian “Adepts,” or teachers of transcendent wisdom, which form part of Mr. Edward Carpenter's book of travels “From Adam's Peak to Elephanta,” have been reprinted in separate form under the title of “A Visit to a Gnāni.” The object is to render the ideas which they contain more accessible to the general reader, who, although he hears the religions of the East talked about rather more in these days than formerly, knows very little about

esoteric doctrines and the practices of the yogis. During his travels in Ceylon, Mr. Carpenter made the acquaintance of several Gurus, or holy men, who have achieved spiritual emancipation, and he gives a sympathetic account of their teaching and habits which should prove especially interesting to those who have already made some study of mysticism. We are reminded that when it comes to the deep intuitions of the soul, and its consciousness of union with God, East and West speak one common language, and declare the same great facts of spiritual experience which have been described by saints and sages in all countries and in all ages.

We congratulate Mr. Jonathan Nield on the issue of the fourth edition of his “Guide to the Best Historical Novels and Tales” (London, Elkin Mathews, 8s. net). It is not often that bibliographical labour meets with such a large measure of success. The feature of the new edition is the large supplement. In the third edition the annotated lists dealt with between twelve and thirteen hundred novels and tales. Mr. Nield has now been able to add about seventeen hundred more. It is not pretended that they are all of first-rate quality, but he confesses that he has grown more tolerant as the work has grown under his hands. “More and more,” he writes, “I have come to see that, in a reference book of the kind—making its appeal to readers of all ages and of varying tastes—there should be large catholicity. And nowhere is such inclusiveness more desirable than in the case of *juvenile* stories; the shortest and simplest tale, if it in any way illustrates a bygone period, may prove of use and interest.” From the point of view of easy reference it is a pity that all books published before a certain date are not entered in the body of the work. There seems no reason why Marius the Epicurean should appear in the original list and Gaston de Latour in the Supplement. It is still stranger to find Mrs. Gaskell similarly divided. We realise that our suggestion would involve a complete rearrangement of the material, a new book rather than a revised edition; but we hope that Mr. Nield will do it some day, and thus give to his excellent work its final form.

## FOR THE CHILDREN.

### THE IVORY CITY.

THE Ivory City by the Sea,  
Strong-walled to keep the foemen out,  
Ruled by good Queen Felicity.  
With warriors void of fear or doubt;  
Peasant and lord,  
Each armed with sword,  
Their queen and children frail defend,  
Their lives in bold adventure spend.

The city slept, the city woke;  
Laughter and song and shouting then,  
Glad sounds in thousand thousand broke  
As from the throats of crowds of men.

\* The Mystic Bride. By Mrs. Aubrey Richardson. Werner Laurie. 12s. 6d. net.



The winter's gone,  
The summer's come !  
Ho ! rovers of the sea, your sails  
Ye now shall spread ; see no one fails.

Tranquil and bright beyond the port  
Far as the eye the ocean lay,  
Across whose breast the daring sought  
The faint blue shores of that great bay.  
The wind's awake,  
Your voyage make !  
Out to the sunrise push your quest,  
No peril fear nor wait to rest.

And now a thousand sails are set,  
And in the sunshine glint and flash ;  
Soft blows the freshening breeze where yet  
The storm will roar, the thunder crash.  
The wind blows east,  
The wind blows west ;  
But far beyond the bounds of sight  
The gallant fleet has vanished quite.

They reach the glorious Land of Flowers,  
They leap upon the golden soil ;  
Floralia's minarets and towers  
Gleaming with gems invite to spoil.  
The trumpet peals,  
The onset reels ;  
As Vikings on the Kentish coast  
Great glee inspires the invading host.

Floralia falls to the attack,  
The land surrenders all its wealth ;  
Burdened with treasure, none shall lack,  
Or need to get by ways of stealth.  
Again o'er sea  
The warriors flee,  
And through the portals of their city proud  
They bear their spoils amid rejoicings loud.

JOHANN HONIGBIENE.

## MEMORIAL NOTICE.

MR. HUGH ATKINS, J.P.

IN the passing away of Mr. Hugh Atkins, the minister and congregation of the Great Meeting, Hinckley, have been deprived of a truly genial, kind and generous friend. Chiefly through his instrumentality and that of his brothers the Great Meeting Chapel was re-opened during the ministry of the Rev. John Page Hopps at Leicester. When the congregation was numerically weak, Mr. Atkins proved himself a most able, diligent, and liberal supporter. The beautiful organ was his gift.

His sympathy was at all times not theoretical but practical. He was one of the founders of the Hinckley Cottage Hospital, and also a joint-donor of the building of the local Free Library, which was the gift of Messrs. Atkins Bros., hosiery manufacturers, in memory of their brother, Mr. Arthur Atkins.

His home at Thorneycrofts was the scene of the most delightful and gracious hospitality. He was fond of literature, art, and music. For some time he studied under Signor Garcia, and afterwards travelled in Italy in pursuit of his musical studies. When he returned to commercial life he gave his talents freely to the Great Meeting, being its organist and choirmaster for many years.

The funeral on Thursday, July 13, at the Great Meeting, was largely attended. The Rev. T. J. Jenkins officiated, assisted by the Rev. J. H. Weatherall, M.A., of Bolton.

A correspondent writes :—The literary and musical side of Mr. Atkins' life brought him into communication with George Eliot, who was an accomplished pianist and had been one of the pupils of Mr. William McEwan, the Hinckley musical authority for the district. When Mr. Atkins was interesting himself in getting up the McKewan Testimonial she readily sent her contribution, and a letter expressing her hopes that his action would meet with success.

## MEETINGS AND SOCIETIES

### NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE :

#### SUMMER SCHOOL.

THE third Summer School for the study of social questions was held at Manchester College, Oxford, from July 10-14. The total number of members of the school was only slightly less than that of the previous school, and even this deficiency would have been made up, but for some notable omissions like the Rev. P. H. Wicksteed and Rev. W. J. Jupp, who to the universal regret found themselves unable to be present. The interest and utility of the school were much increased by the fact that Germany, France, Holland, Switzerland, Denmark, Norway, Sweden, Russia, Japan, India, and the United States were represented in the list of members and by the presence of students from Ruskin College and the Workers' Educational Association. Rev. H. Enfield Dowson, who with Miss Dowson found time to attend, took the chair at the first session and spoke words of greeting on behalf of the National Conference and of the Manchester College Committee.

#### *Progress and Poverty.*

Professor J. H. Muirhead, M.A., of Birmingham University, gave two lectures on "Progress and Poverty" (including a criticism of Modern Socialism). Progress he defined as "the fulness of human life, to be measured by the capacity of individuals and societies to respond to the various aspects of the great world in which we lived. It was a form of activity of the soul, and was something which had to be won by each one of us, and by society as a whole in the face of infinite obstructions from within and without. With regard to poverty, he thought we were very near to reversing the old Scripture view, and were coming to believe how hard it was with no riches to enter into the Kingdom of Heaven. Poverty of material resources meant absence of leisure, absence of opportunity, absence of apparatus, books, &c., of social intercourse and travel, and meant a narrowness of outlook. That was so both in nations and individuals, and hence it was no accident that those which had lacked resources were most backward. It was nonsense to say it

was the fault of character, for the pathos of human life lay in the fact that our faculties were everywhere stunted and dwarfed by the lack of opportunity which poverty produced. The real difference between reformers lay in the question how far poverty was humanly removable. The result of that division of opinion was the suspicion, division of forces, and distrust among social reformers which was one of the most regrettable things in the present organisation of reform, and which was itself becoming one of the great obstacles to progress. The time had come to revise the prejudices upon which that division of opinion had come to rest, with a view to more hearty co-operation among all social reformers. After showing the points in which Marxism had not been justified by time and experience, Professor Muirhead said that while he did not want to give up the name Socialism, which was a good name, he wanted to suggest to Socialists that Socialism might be a far more distant thing than any of them expected or hoped. It was no use taking some special form of society as an end in itself. One could not test one's progress by any of the means to the end, such as collectivism ; one must test collectivism itself, and all other social institutions by the degree to which they made for fuller life among the whole of society. Any reform must be based on reason and conscience, and must aim at making the conclusions of reason and conscience prevail. The reformers of a past generation began (1) by striking off the fetters of the working classes, which prevented combination and self-organisation, (2) by constructing a series of defensive measures like the Factories and Health Acts, for the protection both of the employee and the more conscientious employer, (3) and finally by putting knowledge and culture within the reach of all by the long series of Education Acts. Therefore he had nothing very heroic to put in the place of the old Socialism ; all he suggested was an extension of those old principles.

So far as those old Acts had been successful, they had revealed new problems, and social progress was driving us to take in hand as our next step the problem of the unemployed and the under-employed. We were finding also that it would not do to stop education just when we were going to get the maximum return, while we only stopped an industry when it was yielding a minimum return. We were also finding how foolish it was to adopt the principle of cure in the case of the pauper and the sick if we did not also adopt the principle of prevention. The future of social reform was with the party who would take these principles and develop them. Socialism was a word which was useful, because it put the saving of society before the saving of the individual, but Socialism must not be an economic doctrine or final formula, or something which was to be realised in the future, but something which now existed, something whose spirit could be found everywhere from the House of Commons to the smallest debating society, where the common give-and-take in argument took precedence over the individual will.

Miss Mary Dendy read a paper—reproduced in a short series of articles in these



columns—on the “Problem of the Feeble-Minded,” which made a profound impression, coming as it did from one who has been a pioneer in the care of the feeble-minded, and who is recognised as one of the very highest authorities on the subject.

*Mr. Aylmer Maude on Tolstoy.*

Mr. Aylmer Maude, the translator, biographer and friend of Tolstoy, lectured on “Tolstoy as Critic of Society.” The secret of the great teacher’s extraordinarily widespread influence, unparalleled in literary history in a man’s lifetime, was partly his sincerity and frankness. It was that quality of frankness, which really was very rare in human life, which enabled Tolstoy himself to appeal to so many varied types of men and race. It was just when Tolstoy seemed to have everything man could want, that he began to ask whether life was worth living. He perceived that man was so made that he could not help approving and disapproving, and that, therefore, man was bound to have a religion to discover how things were, and to map things out. Later in life he used to say there were only three religions in the world. The first was the religion of babies who only wanted warmth and comfort, the religion of pure selfishness. Then came the second religion, the religion of patriotism, which made a man put his race or society before everything else. The third religion was Christianity and Buddhism at their best, the religion which saw there was a great universal law under which man must put himself, rather than devoting himself to getting things for himself or his group. Nevertheless, Tolstoy had his prejudices. He denounced property entirely, and came to look at sex as a thing necessarily wicked in itself. The answer to these prejudices was that if we had absolutely nothing to do with property, which in its completest form was food, or with sex, in a generation or two the race would simply cease to exist. Tolstoy went too far, also, in drawing a sharp distinction between physical force and intellectual force, and saying the use of physical force meant necessarily an evil animus. If they accepted Tolstoy’s theories, it followed that all use of physical force by governments was condemned. Tolstoy was a Christian anarchist, and believed in the reformation of society by the efforts of the individual. One thing he had done was to arrest the mind and conscience of men, and to hold up to them the existing state of things in man, commerce and politics, and to ask, “Are you who are sons of God content to endure this any longer?” And a great many people had to say they could not.

*Boy Labour.*

Mr. R. H. Tawney spoke on a subject which he has made his own—“Boy Labour.” He remarked at the outset that the two reports of the Royal Commission had killed the idea upon which our Poor Law policy and our social reform policy was based before—that distress was a sort of relapse into original sin of individuals. One of the evils the Commissioners set forth as leading to distress was the use or misuse of boy and girl labour, not one of the greatest of the causes of distress, but yet a most import-

ant one. There were three reasons for the world-wide concentration on the problem of juvenile labour, the waste which educationalists saw it to be to lose all control over the child at 13, the democratic feeling which was strongly against this utilisation of child labour, and the fact that distress among adults was largely increased by the reliance on boy and girl labour. By far the larger proportion of juveniles went into employments which offered no sort of training for the future. Many of these employments were physically degenerating and disastrous to character, and among these could be put all the occupations like those of van boys and newspaper boys, which kept boys and girls on or about the streets for long periods of the day. Bad occupations for juveniles might be classed into those which gave the boys and girls only casual employment, or which gave them no object of attainment, and therefore no incentive to preparing themselves for a career. If most of the boy employments led to crime, nearly all of them produced unemployment on a large scale. We were wasting the main source of national wealth, the capacities of the rising generation, and were creating distress on the one side while attempting to relieve it on the other. The remedies were neither apprenticeship nor skilled training. Three steps ought to be taken immediately. The half-time system ought to be abolished, and it should be made illegal to employ a child before the age of 14. Certain dates should be fixed in the future for making school attendance compulsory up to the age of 15; and attendance at continuation schools should be compulsory up to the age of 18 in the hours rendered legally free from employment. To those who said that these measures were impracticable, he replied that they were already used in Germany and in several of the cantons of Switzerland.

The City Rector, Dr. A. J. Carlyle, presided at the session at which Mr. A. E. Zimmern, M.A., late Fellow of New College and newly-appointed Professor of Sociology in the London School of Economics, spoke on “Ancient Greece and Modern Democracy.” This lecture and that by Mr. A. E. Smith, B.Sc., on “The Education of the Wage Earner,” we hope to reproduce in abstract in future issues.

*Mr. H. G. Chancellor, M.P., on the Drink Question.*

Mr. H. G. Chancellor, M.P., in a paper on “The Economic Aspect of the Drink Question,” pointed out that the capital employed in the brewing and allied trades was 240 millions sterling, the total cost of production £67,944,000, the number of persons employed in production 113,454, the number of persons employed in distribution 385,674. This capital and labour were parasitic, being diverted from other purposes where it might be useful. The total national expenditure on alcoholic drink last year was £157,674,608, about 100 millions of which were estimated to be spent by the working classes. The national expenditure was £3 9s. 0½d. per head a year, or 6s. 8d. per family per week, including teetotallers and children. All that sum was economic waste, and could neither be justified on grounds of giving food, medicine nor real pleasure. The

stoppage of this drink trade would not only improve national health, but would increase the demand in the productive and beneficial trades, and lead to a far greater amount of employment in those other trades. According to Mr. Herbert Samuel, last year six out of the seven counties which had the highest infant mortality rate were six out of the seven counties which had the highest drunkenness rate, whilst last year the Secretary of the R.S.P.C.C. took up over 52,000 cases of ill-treatment and neglect of children, and himself declared that 90 per cent. of those cases were directly due to drink. The editor of “Judicial Statistics” last year for Scotland maintains that 80 per cent. of the convictions for murder and homicide were due to drink, while the Lord Chief Justice of England declared, after 40 years at the Bar and ten years as a judge, that 90 per cent. of the criminal cases which came before him were due to drink. There was also the economic loss due to the unnecessary cost to the community of the police, the legal officers, and all those who were kept out of productive trades by the necessity of looking after the criminals created by drink, and there was the economic waste of bad housing and sanitation, which was directly or indirectly due to this great social evil.

The closing lecture of the series was given by Dr. Gilbert Slater, Principal of Ruskin College, Oxford, who spoke on “The Reform of Local Government for Social Service.” Local government, he said, existed entirely for social service; it had no other cause for existence, but it impinged on the service of the State, and the individual, and the family. In the course of an interesting and suggestive address, he advocated the municipal as against the *ad hoc* principle, proportional representation, absolute equality of voting power between women and men, and as regards central control, a Ministry of Public Health and a Ministry of Labour.

The school began and ended on the highest note of consecrated service with helpful and heartening addresses by the Rev. E. W. Lummis and the Rev. Kenneth Bond, and a Communion service on the Monday evening conducted by the Rev. J. M. Lloyd Thomas. The conference on the work of the Union to which Friday forenoon was devoted, produced a most interesting and suggestive discussion, attended by a very large proportion of the members. Mr. H. R. Tavener kindly acted as local secretary, while the domestic arrangements at the College Residence being in the capable hands of Mr. and Mrs. Soundy, were, as is usual on such occasions, beyond praise.

## NEWS OF THE CHURCHES

**Ambleside.**—A few residents in and near Ambleside have arranged for the holding of Liberal Christian services during the present summer. The old chapel at the Knoll has been very kindly lent for the purpose by the Rev. P. M. Higginson. The first service will be held on July 30, and will be conducted by the Rev. J. C. Pollard, of Lancaster. It



is earnestly hoped that any friends of our churches who may be staying in the Lake Country will make a point of attending the service.

**Guildford: Ward-street Church.**—The church at Guildford has sustained a loss in the death of Mrs. Eliza Beattie, which occurred on Saturday, July 15. The funeral service was held in Ward-street Church on Thursday afternoon, July 20, at 3 o'clock, followed by interment at Guildford Cemetery, where the Good Templar Burial Service was read in accordance with Mrs. Beattie's expressed wish. A memorial service will be held in the church on Sunday evening, July 23, at 6.30.

**Ilford: Induction of the Rev. A. H. Biggs, M.A.**—A special service was held on Saturday, July 15, at the Unitarian Christian Church, Ilford, for the induction of the Rev. A. H. Biggs as the first minister of the congregation. The service was conducted by the Rev. W. H. Drummond, and there was a good attendance. The Rev. W. Copeland Bowie delivered the charge to the minister. Mr. Biggs' first duty, he said, was to his congregation; his second duty was to the community in which his lot was cast. A minister of religion, in these days, who failed to identify himself with all that made for the happiness and the progress of the people among whom his lot was cast failed in his mission. All that concerned the health, the education, the welfare of the community should have from him the fullest sympathy and the most earnest support. It was only thus that minister and congregation could influence for good the world around them. The Rev. T. E. M. Edwards gave the charge to the congregation, emphasising the earnestness, devotion, patience, and the spirit of love which they had manifested amid difficulties, and often amid discouragement, and the bravery and success with which they had borne the responsibility that had devolved upon them. Now that this responsibility was to be shared by their minister, he hoped they would not relax their energy, or their interests in the church and its future prospects. He urged them to keep distinctly before their minds that they were a religious community, that they could only justify their existence as they became a centre of religious influences that should develop and strengthen all that was best and noblest in their fellow men. A public meeting was held in the evening, Sir Edwin Durning Lawrence presiding. Mr. A. H. Laws, hon. secretary, said that several letters of apology for non-attendance had been received, including one from the Rev. J. A. Sutherland, an Ilford Baptist minister. The Rev. H. Gow, President of the Provincial Assembly, conveyed the hearty congratulations and good wishes of the Assembly to the church and its minister. Here at Ilford, he said, as at other places, men and women were wandering as sheep without a shepherd, not clear as to right and wrong, not understanding what religion meant, confusing its simplicities, feeling doubt as to its truth, and realising the danger of life. Here, therefore, was the need for a strong and faithful church. Other addresses were given by Mr. John Carroll, speaking on behalf of the local lay preachers; the Rev. W. H. Drummond, Mr. E. R. Fyson, the chairman of the congregation; Mr. Ion Pritchard, the Rev. Bertram Lister, Mr. Athelstane Tayler, Mr. John Kinsman, and Mr. Walter Russell. The Rev. A. H. Biggs briefly replied, and proposed a vote of thanks to the chairman and speakers, and to those who had helped to make the meeting a success. Mr. Biggs conducted the services on Sunday, July 16, when good congregations attended, the church being crowded in the evening.

**London: Finchley.**—A garden fête and sale of work in aid of the building fund of the Finchley Unitarian Church was held at The Garth, Holden-road, North Finchley (by kind permission of Dr. and Mrs. Blake Odgers) on

Saturday last. The sale was supported by a large and representative company of Unitarians from the neighbourhood and from all parts of London, and realised over £90 clear profit. In addition to the attractive display of goods on the stalls, there was an interesting programme of songs by Miss Janet Oram and Mr. R. Blake Odgers, and country dances by pupils from Channing House School, Highgate. During the afternoon Miss Capleton's string band contributed many charming selections. The large measure of success attained is attributable to the untiring efforts of Mrs. Blake Odgers (the president) and the members of the Finchley Branch of the League of Unitarian Women. The site for the church (in Granville-road) was very generously presented by Sir Edwin Durning Lawrence, Bart., a few months ago, and it is estimated that the cost of the buildings at present in course of erection, together with the equipment, will amount to £2,400, towards which sum about £1,600 has been already contributed.

**London: Hackney.**—On Sunday last, July 16, the Rev. Bertram Lister, M.A., sometime assistant minister at Bank-street Chapel, Bolton, conducted his first services as minister of the New Gravel Pit Church. In spite of the holiday season there were fair attendances both morning and evening, who listened with much appreciation to Mr. Lister's statement of the principles and aims that are to characterise his ministry. After the holidays it is intended to hold a service of recognition and a public meeting of welcome.

**London: Kentish Town.**—The members of the Clarence-road church were invited by Miss Tagart to a garden party on Saturday afternoon, July 15, at Manor Lodge, Hampstead. Over 60 members accepted the invitation. At the close the Rev. F. Hankinson thanked Miss Tagart, on behalf of his congregation, for her hospitality.

**London: Kilburn.**—On Monday, July 10, 60 members of the mothers' meeting joined in the summer picnic to Southend, and spent an enjoyable day. The meeting was only started a year ago, and its membership is limited to 75 owing to lack of accommodation. On Sunday, July 16, nearly a hundred scholars belonging to the Sunday-school attended the services, and suitable sermons were preached by the minister, the Rev. C. Roper. On Wednesday they spent a day at Wembley Park. Since the school was started in October last the membership has steadily increased, and there are now 107 children in regular attendance. A considerable part of Kilburn is a poor and congested neighbourhood, and the opportunity for work amongst the young people is exceptional.

**Midland Sunday School Association.**—The annual united service for the schools in Birmingham was held at the Town Hall on Sunday last, and was attended by about 2,000 scholars and friends. This is the chief event in the year's work, and is looked forward to eagerly by the young people. The service was conducted by Rev. C. Thrift, and the address given by Rev. W. J. Clarke. For the first time the anthem was given by a choir of about 200 scholars. This, it is hoped, is the beginning of an annual musical festival, and arrangements for the first are already in hand.

**Sheffield District.**—The Unitarian and Liberal Christian congregations of Sheffield and district united for a picnic on Thursday, 13th inst. The congregations represented were Upper Chapel, Uppertorpe and Attercliffe (Sheffield); Church of our Father, Rotherham; Congregational Church, Mexboro'; Underbank Chapel, Stannington; and Free Christian Church, Doncaster; and among them ministers present were Revs. C. Hargrove and W. R. Shands (Leeds), C. J. Street, A. H. Dolphin (Sheffield), Dr. S. A. Mellor (Rotherham), Leo. Short (Stannington), T. Anderson (Mexboro'), and Percy W. Jones (Doncaster). About 130 persons sat down to tea, and short

congratulatory speeches were made by Rev. Chas. Hargrove, Mr. Grosvenor Talbot, Rev. Percy W. Jones, and Rev. C. J. Street. The picnic was a complete success, and it is proposed to make it an annual affair, the purpose being to bring together in a friendly way as many members as possible of the congregations of the district. The place visited this year was Conisbro' (Craggs and Castle).

**Sheffield: Uppertorpe.**—On Sunday, Monday, and Tuesday last the jubilee of the opening of the chapel was celebrated. The services on the Sunday were conducted by the following ministers:—Morning, Rev. E. W. Lummis, M.A.; afternoon (scholars' service), Rev. A. H. Dolphin; evening, Rev. Chas. Hargrove, M.A. On Monday a tea and public meeting were held and well attended. The choir rendered several musical items, and the speakers were Mr. W. Guest (in the chair), Revs. C. J. Street, S. A. Mellor, L. Short, A. H. Dolphin, and Messrs. Yates, Wall, and C. H. Smith. On Tuesday evening an "Old Scholar," invited all the teachers and scholars of the Sunday school, to the number of about 200 to tea in the schoolroom. Afterwards a meeting was held, anniversary hymns were sung, and an admirable address was given by Mr. J. Wigley, of Manchester.

**Synod of Munster.**—At the annual meeting of the Synod of Munster, held in Cork on Wednesday, July 12, correspondence was read which had passed between the clerk of the newly constituted Non-subscribing Presbyterian Church of Ireland and the clerk of the Synod, with reference to the relation of the Synod of Munster to the Non-subscribing Presbyterian Church, and it was resolved that it be placed upon record that the Synod has not joined, and does not desire to be included in the Non-subscribing Church of Ireland, and that a copy of this resolution be sent for insertion in THE INQUIRER newspaper.

**The Unitarian Van Mission.**—Missioners for the week ending July 15: Northern District, Revs. H. B. Smith and J. M. Whiteman; Lancashire, Revs. R. S. Redfern and Fred. Hall; London, G. Ward and local ministers; Yorkshire, Dr. Thackray and Rev. W. R. Shanks. The meetings at Felling in Northumberland were the best that have been held in that district, and it is strongly recommended that the local missionary society should consider the advisability of holding further meetings there. While the Northumberland and Durham tour has not produced as good results as had been anticipated, there have been three places at least in which, if there were means at command, it would be worth the while of the society attempting to establish regular meetings or services. The missioners found difficulty in choosing a suitable site in Newcastle. The great market there is usually crowded with thousands of people, but hardly the kind of audience that the Mission seeks is to be met with. The search, however, proved fruitless and the Van moved to Gateshead, where moderately good meetings have been held. The Lancashire Van has spent its time in the Rossendale Valley, and among the people whose fathers were those Methodist Unitarians who a hundred years ago furnished an extraordinary example of the tendency of reverent and Biblical free inquiry to result in Unitarianism. This week the Van has been in Castleton, which is part of Rochdale, and Rev. Morley Mills is missionary. A good deal of interest was manifested when it became known that the Van Mission was started in Rochdale, or at least by the then minister of the church there. Yorkshire has had good meetings and poor ones. Holmfirth and Huddersfield have done well in the main, and, after Rev. W. R. Shanks' turn, Rev. Fred Hall came along. Mr. Hall's name has appeared so frequently in the reports that the reader might almost imagine him a permanent missionary, and we gratefully acknowledge the splendid help that he has



rendered from the beginning of the season, and the help that he has promised while the Vans keep on the road. London has had a fine run of meetings from the beginning until the Van, having stirred Sydenham, came to Kingston-on-Thames, where, as on a previous occasion, it has almost failed to find an audience on one or two nights, despite the fact that so capable a speaker as the Rev. Kenneth Bond has been missionary. However, the prospect is brighter for next week when the meetings will be held in Hounslow, and there will no doubt be good meetings to report. The vicar of Sydenham continues his replies to the Mission, and the Mission continues its Wednesday night open-air meetings for the present.

**Wakefield.**—On Sunday, July 16, a floral festival was held at Westgate Chapel, and very large congregations assembled morning, afternoon, and evening. The preacher was the Rev. W. R. Shanks, of Holbeck, Leeds. In the afternoon there was a service for the children and their parents, when Mr. Shanks spoke upon "The Uses of Flowers." After the address he presented prizes to the children who had brought the best bunches and baskets of flowers. The pastor (Rev. W. T. Davies), then presented Mr. T. M. Chalmers, who has accepted an appointment in London, with a silver-mounted blotter, suitably inscribed, and a framed photograph of the chapel and Sunday school, on behalf of the teachers and scholars. A tribute was paid to Mr. Chalmers' loyal and excellent work for some years in the Sunday school, and reference was made to the great loss that would be sustained by his departure. Mr. Chalmers said that though in future he could not be an active teacher in the Sunday school, still his interest in the work of both Sunday school and chapel would never flag. The school feast was held on Wednesday at Sandal Grange, by the kind invitation of Mrs. Marriott.

### ANNOUNCEMENTS.

THE President and the Committee of the British and Foreign Unitarian Association have arranged for a "Welcome Home" to the Rev. W. G. Tarrant on his return from South Africa, at Essex Hall, on Tuesday next, July 25. Members and friends of the Association who can possibly attend are cordially invited to be present. Tea and coffee from 7 to 8, meeting from 8 to 9, when Mr. Tarrant will relate his experiences in South Africa, and speak of the great opportunity for Unitarian missionary work at Johannesburg.

### NOTES AND JOTTINGS.

#### THE CORNHILL MAGAZINE AND THE THACKERAY CENTENARY.

The *Cornhill* for July opens with an anniversary poem by Austin Dobson, illustrated by a new portrait of Thackeray at the age of fifty-two. This is followed by "Cockney Travels," the manuscript of which was found by the author's daughter, Lady Ritchie, in a square mahogany box containing note-books, sketches, letters and manuscripts from which she has drawn various treasures from time to time. The opening chapters of an unfinished mediæval romance, "The Knights of Borsellen," also appear in print for the first time in this number, with a preface by Lady Ritchie, who thinks they date from about 1841, when her father was living and working in Paris. These chapters are illustrated by character-

istic sketches of knights, tournaments, and fifteenth century armour by the author.

Mrs. Warre Cornish, whose grandmother, Mrs. Ritchie, was the great novelist's aunt, contributes some intimate details of Thackeray's life and work in Paris. In a letter written to Charlotte Ritchie on the death of her mother, Thackeray speaks most tenderly of the gentle lady who had just passed away, and for whom he had a great affection. "O the pure loving heart!" he says, "does it not make you thrill with thanks and devout gratitude to God our Father to think that hers was so guileless and gentle, so full of dear kindness to all human creatures, as well as to her children and to me who am almost one of them? As we love and bless them when they are gone, surely we may hope that their love too for us still endures in yonder awful Future, into which the Divine Goodness has called them. I sit at the paper and don't know what to write. I pray God to amend my life and purify it against the day when I shall be called to go whither my dearest Aunt has preceded us."

One of the most interesting articles in this excellent number is Mr. F. B. Bradley-Birt's biographical sketch of "Sylhet Thackeray," the novelist's grandfather, and a son of Dr. Thomas Thackeray, Headmaster of Harrow, who spent ten years in India and afterwards gave six of his seven sons to her service. He won the name by which he was well known as a result of his work in Sylhet, a province on the eastern coast of Dacca, where he took up his residence in 1771 as first independent collector of the district. It was a wild and lawless region, and "to him it fell to impress upon this unruly frontier province the first imprints of those principles of law and order, of justice and fair-dealing, which were happily elsewhere fast becoming associated with the English name." It was a difficult task that awaited the young representative of the East India Company, but he performed it with great success. His health suffered, however, and shortly after his marriage to one of the most beautiful women in Calcutta society, who was, happily, as untouched by the ambitious spirit of the age as he himself, he returned to England, and settled down to the quiet joys of country life at Hadley Green in Middlesex. The author of "Vanity Fair" was the only son of his second son, Richmond, and was christened William Makepeace after his grandfather.

#### THE SOCIAL CONSCIENCE IN AMERICA.

A suggestive article by Professor L. T. Hobhouse on "The New Spirit in America" appears in the July *Contemporary Review*. His object is, not to discuss the difficulties of democracy in the United States, but to illustrate the new attitude of opinion, and particularly of educated opinion, in regard to social and economic problems. "University Life," he says, "bids fair to become a far more important factor in the public opinion of America than it has ever been in this country. To find a parallel to it we should have to go to Germany. This is partly due to the

very large number of students. I have no complete figures, but four or five thousand students in a university is no uncommon number, and there are many universities of a high and several of the first order in the Union."

"In most American universities," he continues, "the sociological side is developed to an extent undreamt of in England. Economics, political science, and general sociology are represented, and the studies of social legislation and practical questions of social reform have special professors or assistants. Serious account is taken of the work of such men. They make themselves experts in particular branches of their subjects, and are not seldom in demand to give advice to State legislatures or municipal corporations. Altogether one might hazard the prediction that what the universities think to-day the United States will think to-morrow; and the universities are thinking in terms of a heightened social consciousness, and a singularly broad and generous interpretation of social duty and the common good."

#### A PAMPHLET ON OTTER-HUNTING.

The Animals' Friend Society is issuing a comprehensive pamphlet on otter hunting by Mr. Joseph Collinson. It contains a detailed account of the otter and his ways, and brings together a mass of evidence bearing on the nature of the time-honoured sport of ottering. All who wish to speak or write on the subject should find it very useful. It is published from York House, Kingsway, London, W.C.

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# TORQUAY.

## An Appeal.

FOR twenty-eight years the Unitarians in Torquay and district have been holding their services regularly every Sunday in a hired room.

Torquay, in addition to its beautiful surroundings, is well known as a health resort, and is much frequented by visitors, especially in the cold season. The room is not comfortable or attractive, and those in delicate health have been precluded from attending Divine Worship.

The Congregation is convinced that the time has arrived when an effort should be made to build a Church and establish the cause in the town on a permanent basis. It has secured the refusal of a site in a central situation near to the parts principally frequented by visitors. The necessary funds being forthcoming, a more prominent site might be acquired. To be successful and command attention, an attractive-looking Church and a commodious School-room are both essential.

To secure these, those who are furthering the scheme are anxious to be assured of about £4,000. The resident Unitarians are but few, and by their own unassisted efforts could not possibly build such a Church as is required. But seeing the importance of Torquay, the number of visitors who come to the town, and the desirability of bringing their Rational Religious Faith more prominently before the public in the West of England, they confidently appeal to all who are in sympathy to assist them.

The Committees of the British and Foreign Unitarian Association and of the Western Union assure the Congregation of their support, and strongly commend the appeal to Unitarians throughout the country.

The following amounts have been already promised:—

	£	s.	d.
Sir E. Durning-Lawrence, Bart., London	150	0	0
Sir John Brunner, Bart., London	150	0	0
Mr. F. Nettlefold, London	150	0	0
Mr. and Mrs. H. Lupton and family, Torquay	150	0	0
Mr. and Mrs. G. T. Isaacs, Torquay	100	0	0
Mr. P. J. Worsley, Bristol	100	0	0
Mr. James R. Beard, Knutsford	100	0	0
Mr. R. Blake, Yeabridge	50	0	0
The B. & F. U. A.	50	0	0
Mr. T. A. Colfox, Bridport	25	0	0
Mrs. Peyton, Edgbaston	20	0	0
Mr. W. Buckton, London	20	0	0
Mr. C. Heaviside, Torquay	15	0	0
Mrs. J. Buckton, London	10	0	0
Mr. H. E. Bowring, Torquay	5	5	0
Mrs. S. Hollins, Torquay	5	0	0
Misses Clarke, Torquay	5	0	0
Mr. F. E. Willis, Torquay	5	0	0
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